

adherents of the old Church. That was a foregone conclusion, and, even in the old Church, fathers, popes, schoolmen, had been known to quarrel most bitterly over points of scriptural doctrine and practice. There was disputation in the Protestant camp itself almost from the beginning. Justification by faith emphasises the relation of the individual soul to God, and soon the individual is found interpreting the Bible in a different sense from Luther. The spiritual priesthood of believers involves the idea of Christian equality, and demands a sweeping reform of society as well as the destruction of the traditional hierarchy. Thus, even as a theological movement, the Lutheran Reformation could not avoid stirring the waters of a widespread revolution, rousing into activity the individual mind and intensifying the social aspirations of the masses, striking on the anvil of Holy Writ the sparks of new and varied tendencies, forces in thought and action.

At first Luther was the attacking party. The work of construction came later, and during the period of attack the fierce fervour of battle carried him along, heedless of risks, oblivious of the ultimate bearing, effect of the struggle. He struck mighty blows against existing institutions, beliefs, practices. He acted the part of the revolutionist, and the revolutionist cannot usually gauge or control the movement he instigates. The striking fact of the early history of the Lutheran Reformation is just this revolutionary tendency, in spite of all that has been said about the cautious, conservative spirit and method of the reformer. It was only later that it became conservative, reactionary. The warrior spirit was roused by persecution to defiance and aggression. The "Address to the Christian Nobility of the German Nation," which he fulminated in 1520, is a summons to the fray, and at the same time a justification of the cause for which the German nobility shall do battle. Rome is a second Jericho, and its threefold walls shall fall at the trumpet blast of the German "Adel." The three walls behind which Rome entrenches herself are the assumptions that the secular power has no authority over the spiritual, but is subservient to it, that the pope alone can authoritatively interpret the Scriptures, and that he alone can convene a general council. Behind these walls the pope seeks to shelter himself against any demand